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728 651 which was there made. And likewise, forthwith a steward was placed in office, who would watch over and levy the tribute.

SECOND PARAGRAPH, in which it is described how they chose judges.

643 693 565 The ruler watched especially over the trials; he heard all the accusations and the complaints, the afflictions, and the misery of the common folk, the orphans, the poor, and the vassals.

And in order that the ruler might verify one's accusations and guilt, there were placed in office, and [the ruler] chose, as his judges,[5] the princes, those who were endowed with the necessities of life, those provided with drink and food—the rich; and the brave warriors and men [at arms], who had been reared in war and had gloried in all kinds of suffering and misery. In all things had their upbringing, their rearing, been sound. In their infancy they had been taught [according to] the upbringing in the priests' house, or the rearing by the masters of the youths, growing up with others, living in the [same] houses as others, engaging in war, taking captives.

And likewise the ruler thus chose and placed in office judges of the Mexicans who were not noblemen—those of sound and righteous upbringing, who had been reared in war: brave warriors and men [at arms] who in many ways had won glory by the favor of the ruler. By his grace they drank and ate. He gave them contentment and he gave them gifts; he bestowed upon them whatsoever they needed.

[577] Such as these the ruler gave office and chose as his judges—the wise, the able, the sage; who listened and spoke well; who were of good memory; who spoke not vainly nor lightly; who did not make friends without forethought nor were drunkards; who guarded their lineage with honor; who slept not overmuch, [but rather] arose early; who did nothing for friendship's or kinship's sake, nor for enmity; who would not hear nor judge a case for a fee. The ruler might condemn them to death; hence they performed their offices as judges righteously. For otherwise, these judges could find excuse for the wrongs which they might do.

[681]

And when the ruler placed his judges in office, he gave them two court rooms, the Teccalli, where they

tzalo in calpixcqui, in quimocuitlauiz, in ipan tlatoz in tlacalaquilli.

INJC VME PARRAPHO: ipan mjtoa, in quenjn quinpepenaia Iuezes.

In tlatoanj oc cenca quimocuitlauiaia in tetlatzontequjlilitzli, quicaquja in jxquich in jnetcilhujl: ioan in jchoquiz, in jnentlamachiliz in jnetolinjliz in cuitlapilli, atlapalli in jcnotlacatl, in motolinja in maçeoalli:

auh injc uel quinelitiliaia in tlatoanj in teneteilhujl anoço tetlatlacul quimjxquetzaia, quinpepenaia in jtecutlatocahoan: ichoantin in tlaçopipilti, in tlaiecultilo in oncá in qujnj, in quiquanj, in mecujltonoa, ioan tiacaoan, oquichti, in iauc omoxcaltique, mjiec tlamãtli tecoco netolinjliztli, oquimauiçoque: auh in jxquj tlamantlj qualli neoapaoaliztli, nezcaltilitzli, in jnpiltian oquimomachtique, in calmecac neoapaoaliztli, in tiachcapa neoapaoaliztli, in tetlan neoapaoaliztli, in calpan tetlan nemjliztli, iauquiçaliztli, tlamaliztli.

Auh çan no iuh qui, injc quinpepenaia tlatoanj, inic quimjxquetzaia in tecutlatoque, in mexica, in amo pipilti ichoantin in qualli ieetli, inneoapaoaliz, inhexcaltiliz, in iauc omoxpaouhque, in tiacahoan in oquichti, in mjiec tlamantli oquimauiçoque, iteicneliliz tlatoanj, in jpal atli, tlaqua, in quinpaquiltia, in quintlauhtia, ioan in quinmaca, in jxquich intech monequj:

inhque in in quimjxquetzaia, in quinpepenaia tlatoanj, in jtecutlatocahoan, in mjmatinj, in mozcalianj, in tlanemjlianj, in vellacaquj, in vellatoa, in motlaiollotianj, in amo ahaujllatoa, in amo cacamanaloa, in amo iliuiz moocnjuhtia, amo tlaoananj, cenca quimauizpia in tecuiotl, amo cochinj, cenca cochiçanj amo tle quicnjuhchioa: amo tle quioaiolcachioa: amo tle quitecocolicachioa, amo tlaxtlauiltica quicaquj, anoço quitzontequj: quimjquiznaoatiaia, in tlatoanj: injc melaoac quichioazque in jntequjuh, in tecutlatollj: auh intlacamo, ca ichoantin conmotzacuiltiazque in tecutlatoque, in tlein quitlacoxque.

Auh in jcoac, oquimjxquetz in tlatoanj: in jtecutlatocahoan quinmacaia vntetl in tlatocacalli, in tec-

5. *Intetlamachiliz*: cf. *ibid.*, p. 318 (*los mayores jueces*) and p. 321 (*oradores*).

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**Eighteenth Chapter,** in which it is told how they chose those who would govern.

The ruler was thus given office and chosen. The lords assembled and deliberated as to whom they would set in office and choose to be ruler. In the same manner assembled the old men and the seasoned warriors, brave warriors, men [at arms], and the leaders of the youths; lords; and keepers of the gods; fire priests—the long-haired ones.[1] All were gathered there at the great palace, the residence of the ruler, in order to consult and choose him who was to be ruler. They cast votes for all the princes who were sons of lords; men [at arms]; brave warriors, experienced in war, who shrank not from the enemy;[2] who knew not wine—who were not drunkards, who became not stupefied;[3] the prudent, able, wise; of sound and righteous rearing and upbringing; who spoke well and were obedient, benevolent, discreet, and intelligent.

And when were settled the deliberations and choosing, they were as one [in their] accord. When a certain prince was chosen and given the charge of being ruler, then also were raised to their office and chosen those who were to help him, the [four] princes who would be by his side; who would be his lords. They were invested with, and given, the titles Tlacochcalcatl, Uitznauatlailotlac, Pochtecatlailotlac, and Ticociauacatl.

When this was done, when the choosing was settled, then was determined on what good day sign would be installed those who had been elected—the ruler and the lords. Then the command was given when there would be a meeting, and all the noblemen were commanded then to come to assemble in the courtyard of the Temple of Uitzilopochtli.

**Injc caxtolli omej capitulo:** ipan mjtoa, in quenjn qujnpepenaia, in aqujque tlatocatizque. 643

In tlatoanj, injc ixquetzaloia, inic pepenaloia, mocentlaliaia, mononotzaia, in tecutlatoque, injc quixquetzaia, injc quipepenaia, in aquin tlatoanj iez çan no iuhquj mocentlaliaia in achcacauhti ioan tequjoaque, tiacahoan, oquichtin, ioan tiachcauh tlatoque, ioã teupixque tlenamacaque, papaoaque, ixquichtin mocentlaliaia in vncan vei tecpan tlatocan, injc mononotzaia, injc quipepenaia in ac ichootl tlatocatiz, quintenoaia in jxquichtin tlaçopipilti, in tlatoque impilhoan, in oquichti, in tiacaoan in iauc matinj, in amo quitlâçotla in jntzontecõ, in jmelchiqujuh, in amo quiximati in vetli, in amo tlaoananj, in amo quimotequjtia mjxitl, tlapatl, in mjmatinj, in mozcalianj, in tlamatinj, in qualli iectli inezcaliliz, inneoapaoaliz, in vellatoa, in vellacaquj, in tetlaçotlanj, in jxe in iollo. [577]

Auh in jcoac in omocencauh nenonotzalizttli, tlapepenalizttli, in ocentet tlatolli, in ac ichoatl tlaçopilli in oanoc, in oixquetzaloc in tlatoanj iez: njman no iquac ixquetzalo, pepenalo in quipalcujzque, in jtlan iezque in tlaçopipilti, in' jtecutlatocahoan iezque: motecutlalia, motocamaca tlacochcalcatl, vitznaoatlailotlac pochtecatlailotlac, ticociaoacatl: 643 644

in ie iuhquj in omocencauh tlapepenalizttli, njman nenonotzalo, tlein qualli cemjlhujtonalli in jpan tlaliiouque, in opepenaloque: in tlatoanj ioan in tecutlatoque, ic tenaoatilo in jquin cenquixcoaz: ioan naoatilo in jxquichtin pipilti, injc cenquiçaqujuj in jtoalco vitzilopuchtli: [777]

1. Cf. corresponding Spanish text: "*juntauanse los tenudores que llamauan Teculoque: y tambien los viejos del pueblo, que llamauan achcacauhti: y tambien los capitanes soldados viejos de la guerra, que llamauan tametzquiquaque: y otros capitanes que eran principales, en la cosa de la guerra: y tambien los sacrapas, que llamauan Tiezcatzaque, o papaoaque.*"

*Papaoaque*: cf. Anderson and Dibble, *op. cit.*, III, Appendix, esp. ii. In Bernardino de Sahagún: *Histoire générale des choses de la Nouvelle-Espagne* (D. Jourdanet and Rémi Siméon, trs.; Paris: G. Masson, 1880), p. 533, n. 2, the term is thus explained: "'*Ceux qui ont les cheveux tombant en touffe sur les oreilles*'; *singulier papaoa, formé du substantif papatl, chevelure longue et en désordre.*"

2. Cf. Anderson and Dibble, *op. cit.*, II, p. 114.

3. *Mjxitl, tlapatl*: see Chap. 17, n. 10, *supra*.

577 578 701 And he who took no captive with others' help when, perchance, he had returned three or four times to the wars, they called "Big tuft of hair over the back of the head." And if this was so said of him, he was much ashamed of it. Wherefore he cast himself [into the fray] in order to take a captive with others' aid.

Auh in aquin amo tepallama in aço ic espa anoço ic nappa ylotl in iaoc quitocaiotia cuespalchicacpul auh in iuh ipan mitoa y ic pinaoa, quin icoac teca momotla inic tepallama.

729 577 And if he made a captive with the help of others, then his head was pasted with feathers. And he who then did not take a captive with the aid of others might not remove his lock of hair; neither was his head pasted with feathers. Thus was his hair shorn: it was cut like a ring-shaped carrying pad; they shaved only the crown of his head.

Auh intla tepal otlama icoac mopotonia, auh in aquin çan niman amo tepallama, amo uel mocuespallaça amono mopotonia, inic maxima moquaiacalxima çaniio inicoa nepantla quichichiqui.

And [whether] worldly goods and riches were his lot, or he was only poor, yet if his back tuft of hair had been removed, he never took, and never did they [292] place upon him, an embroidered cape, [but] only another small, white, maguey fiber cape, and his small breech clout.

Auh im aço ie imaceoalti in tlalticpacaiotl, in necuiltonolli, auh anoço can motolinia auh inomocuespallaz aic tle quicui, aic tle itech quitlalia tlamacho tilmatli çan oc ce in iztac in ichtilmaton iztac in imaxtlaton,

And he who had acted indeed alone and had taken captives, if he took one, was therefore named a leading youth and a captor. And when this came to pass, then they took him before Moctezuma, there at the palace. And by his command he was then stained [302 396] with yellow ochre; his face was colored with red ochre. They applied it to all of his face. And the majordomos of Moctezuma anointed his temples with yellow ochre.[1]

auh i aquin uel oquimiscaui otlama in oce cacic ic motocaiotia telpochtiaqui tlamani. Auh in iquac y quinicoac ispan quiuica in motecoçoma in umpa tlatocăn. Auh itencopa inic motecuçauhtiltia mistlapalhoatzalhuia quicemaquia in itaiac, auh in icanaoacan quitecozauhuia in icalpiscaboan motecuçoma.

And at that time Moctezuma granted him favors; [431 242] he gave him an orange cape with a striped border and a scorpion design to bind on, and a carmine colored breech clout with long ends, and a breech clout of many colors.[2] And then he began to wear capes with designs.

Auh quinicoac quitlauhtia in motecuçoma in quimaca camopaltenoaoanqui ioan centetl colotlalpilli ioan centetl nochpalmastlatl iacauiac ioan centetl centzonmastlatl tlatlapalli, auh icoac compeoaltia in tlacuilolxtilmatli quiquemi.

And when he had taken two, likewise they took him there before Moctezuma, at the palace, and likewise his gifts were provided as hath been told.

Auh inic ome caci çan no vmpa quiuica in ispan motecuçoma in tlatocan auh çan no iuhquj in inetlauhtil mochioaia in omito.

624 729 861 561 And when he captured three, likewise his gifts were provided, and he took [the office] of, and they established him as, a master of the youths, a leading youth. He entered a place of dignity, the young men's house, there to nurture and rear [them]. There he reared the young men, there where there was song and dance at night, there in the song house.

Auh inic ei caci çan ie no iuhqui in inetlauhtil mochioa, auh oncan canaia in quitiachcauhtecaia in telpochtiasqui quicalaquiaia inuchican in telpochcali inic vmpa tlacaoapoa tlacazcaltia vmpa quimitzcaltia in telpopochti, on cuicoianooaia in ioaltica in vmpa cuicacali.

1. Following *quitecozauhuia*, the *Real Academia de la Historia* MS has *yuan ompa quinpantonia*—and there they pasted feathers on their heads. This passage is missing in the *Florentine Codex*.

2. The corresponding Spanish text reads: *"otra manta con unas listas labradas de color morado: y otra manta labrada, de otras diversas labores de colorado, que se llamaua colotlapalli: y . . . un maxtle labrado de colorado, largo que estuuiesse hiera colgado, y otro maxtle labrado de todas colores."*